



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, JULY 10, 1823.

[HALF IN ADV.]

EVENING THOUGHTS.

"Thus from afar each dim discovered scene,
More pleasing seems than the past hath been."

These beautiful lines of the Poet, must be acknowledged by every observer of Human Nature, to have their foundation in truth. There is within us, individually, a great propensity to fancy ourselves in the acquisition of some distant object, a greater degree of happiness than we enjoy in the good we actually possess—thus rendering us in some measure insensible to those blessings it has pleased the Deity to confer upon us, by directing our views towards what, in too many instances, proves visionary, and multiplies sadness to the soul. I remember paying a visit to a friend in the country, whose house was situated in the midst of a charming landscape, and which as it has presented itself to my mind, as somewhat descriptive of the motto I have chosen, I will describe in general terms, by saying, the eye in tracing it, roamed over a succession of rich corn fields, fruitful orchards, and valuable meadows, finally resting on a distant hill, adorned with a clump of trees. It was in fine, one of those perfect drawings of nature, which a contemplative mind, when freed from more worldly cares, could enjoy, and with feelings in unison, on a calm summer evening, follow nature up "to Nature's God." But I, who knew all the intermediate ground that filled up this strikingly beautiful outline, well remembered, that the foot which attempted to trace it, would have to encounter dry sands, steep precipices, and a deep river.

'Tis thus in our progress through life; in our first starting, we frequently take too comprehensive a view of things, the world looks pleasant, and some distant object attracts our attention, and in order to realize it, we press into our exertions, all the best and greatest energies of our nature, every thing seems smooth and well defined in the perspective, but as we approach the point of our desires, we have frequently to encounter the dry sands of disappointment, when every step forward seems counteracted by a receding one—and even if we succeed in conquering difficulty, and really reach the heights of our ambition, yet when there, we discover that the chief enjoyment consisted in the anticipation of accomplishing our desires, and find that the possession only again renews "some dim discovered scene," and active fancy promises, "More pleasing still than all the past hath been."

In this kind of delusion, time passes swiftly on, and although we are sometimes startled with the fact of mutability, being legibly impressed in characters too glaring to be overlooked, on every possession that we may enjoy here, and a fearfulness that our pleasant prospects may be suddenly overcast by the shadows of the grave, yet we are willing to put off that consideration, "to a more convenient season," and make one more effort to reach the goal of our desires. Thus, by the constant excitement the mind is kept in,

and the keen anxiety with which the subject is pursued, we render ourselves insensible to the real blessings a kind Providence has poured around, in pursuing visionary ones of our own creating, which perish with the seeking.

There is one class of mankind who may indulge in this kind of perspective view of happiness, and not be disappointed, these are the true Christians—they can, without fear, enjoy to the utmost extent their minds are capable of, the brightest anticipation, for they have the promise of the Eternal, "that eye hath not seen, ear hath not heard neither hath it entered into the heart of man to conceive, of the fullness of joy," that await them that do His Will.

Seeing then, that our aiming at those things which in themselves, resemble the fabled Apples of Sodom, fair to view but full of bitterness within, obstructs our more eternal interest, we have double inducement to quit the pursuit, and with grateful hearts enjoy the present good,

"Thank Him for His mercies past,
And humbly sue for more."

And I may add, as concluding observations, if the same zeal were exerted in relation to our souls' immortal welfare, that we see daily put forth in the trifling concerns of temporal things, we have positive assurance that it would result in the blessings of heaven whilst here, and that hereafter we should enjoy the reward of the spirits of just men made perfect.

REFLECTOR.

FOR ZION'S HERALD.

Mr. Editor,

I send you for insertion in your valuable paper, the following very excellent remarks from the pen of that great man, the venerable John Wesley.—They are to be found in a small tract entitled "Reasons against a separation from the Church of England, by John Wesley, A.M. printed in the year 1753." After enumerating twelve reasons, why it was not expedient for him and his followers to separate from the established Church, he concludes with the following observations:

Because this is a point of uncommon concern, let us consider it a little further.

The clergy wherever we are, are either friends to the truth, or neutrals, or enemies to it.

If they are friends to it, certainly we should do every thing, and omit every thing we can with a safe conscience, in order to continue, and if possible, increase their good will to it.

If they neither further nor hinder it, we should do all that in us lies, both for their sakes and for the sake of their several flocks, to give their neutrality the right turn, that it may change into love rather than hatred.

If they are enemies, still we should not despair of lessening, if not removing their prejudice. We should try every means again and again. We should employ all our care, labor, prudence, joined with fervent prayer, to overcome evil with good, to melt their hardness into love.

It is true that when any of these openly wrest the Scriptures, and deny the grand truths of the Gospel, we cannot but declare and defend, at convenient opportunities, the important truths which they deny. But in this case especially we have need of all gentleness and meekness of wisdom. Contempt, sharpness, bitterness can do no good.

The wrath of man worketh not the righteousness of God. Harsh methods have been tried again and again (by two or three unsettled railers) at Wednesbury, St. Ives, Cork, Canterbury; and how did they succeed? They always occasioned numberless evils; often wholly stopt the course of the Gospel. Therefore, were it only on a prudential account, were conscience unconcerned therein, it should be a sacred rule to all our preachers, "No contempt no bitterness to the clergy."

Might it not be another (at least a prudential) rule, for every Methodist preacher "Not to frequent any dissenting meeting?" (Though we blame none who have always been accustomed to it). But if we do this, certainly our people will. Now this is actually separating from the Church. If therefore it is (at least) not expedient to separate, neither is this expedient.—indeed we may attend our assemblies and the church too; because they are at different hours. But we cannot attend both the Meeting and the church, because they are at the same hours.

If it be said, "But at the Church we are fed with chaff, whereas at the meeting we have wholesome food;" we answer. 1. The prayers of the Church are not chaff; they are substantial food for any who are alive to God. 2. The Lord's supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, in almost all the sermons we hear there, we hear many great and important truths.—And whoever has a spiritual discernment, may easily separate the chaff from the wheat therein. How little is the case mended at the Meeting? Either the teachers are *New-light-men*, denying the lord that brought them, and overturning his Gospel, from the very foundations; or they are *Predestinarians*, and so preach Predestination and final perseverance, more or less.—Now whatever this may be to them who were educated therein, yet, to those of our brethren who have lately embraced it, repeated experience shows that it is not wholesome food; rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self denial and the daily cross; and to complete all, wholly separate from their brethren.

Nor is it expedient for any Methodist preacher to imitate the dissenters in their manner of praying; either in his tone; all particular tones both in prayer and preaching should be avoided with the utmost care; nor in his language; all his words should be plain, and simple, such as the lowest of his hearers both use and understand—or in the length of his prayer, which should not usually exceed four or five

minutes, either before or after sermon. One might add neither should we sing like them, in a slow drawing manner; we sing swiftly both because it saves time, and because it tends to awaken and enliven the soul.

If we continue in Church, not by chance, or for want of thought, but upon solid and well weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense it is the mother of us all, who have been brought up therein. We ought never to make her blemishes matter of diversion, but rather of solemn sorrow before God.—We ought never to talk ludicrously of them; no, not at all without clear necessity. Rather we should conceal them, as far as ever we can, without bringing guilt upon our own consciences. And we should all use every rational and scriptural way to bring others to the same temper and behaviour, I say all; for if some of us are thus minded, and others of an opposite spirit and behaviour this will breed a real schism among ourselves, it will of course divide us into two parties; each of which will be liable to perpetual jealousies, suspicions, and animosities against the other. Therefore on this account likewise, it is expedient, in the highest degree, that we should be tender of the Church to which we belong.

In order to secure this end, to cut off all jealousy and suspicion from our friends, and hope from our enemies; of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can; and the more we attend to it the more we love it, as constant experience shows. On the contrary the longer we abstain from it, the less desire we have to attend to it at all.

Lastly. Whereas we are surrounded on every side, by those who are equally enemies to us and to the Church of England; and whereas these are long practised in this war, and skilled in all the objections against it; while our brethren on the other hand, are quite strangers to them all, and so on a sudden know not how to answer them; it is highly expedient for every preacher to be provided with sound answers to those objections, and then to instruct the societies where he labors, how to defend themselves against those assaults. It would be therefore well for you carefully to read the *Preservative against unsettled notions in religion*, together with *Serious thoughts concerning perseverance, and Predestination, carefully considered*. And when you are masters of them yourselves, it will be easy for you to recommend and explain them to our societies; that they may no more be tossed too and fro by every wind of doctrine; but being settled in one mind and one judgment, by solid scriptural and rational arguments, may grow up in all things into him who is our head, even Jesus Christ.

JOHN WESLEY.

(Continued from first page.)

I think myself bound in duty to add my testimony to my brother's. His 12 reasons against our ever separating from the Church of England, are mine also. I subscribe to them with all my heart. Only with regard to the first, I am quite clear, that it is neither expedient, nor lawful for me to separate; and I never had the least inclination or temptation so to do. My affections for the Church is as strong as ever; and I clearly see my calling; which is, to live and to die in her communion. This therefore, I am determined to do, the Lord being my helper.

I have subjoined the Hymns for the lay preachers; still farther to secure this end, to cut off all jealousy and suspicion from our friends and hope from our enemies, of our ever separating from the Church. I have no secret reserve or distant thought of it. I never had. Would to God all the Methodist Preachers were in this respect like minded with

CHARLES WESLEY.

HERALD.

BOSTON, THURSDAY, JULY 10.

The sin against the Holy Ghost.

This subject has been the cause of much previous apprehension among many people, that they had committed the unpardonable sin, and of course were forever excluded from the benefits resulting from repentance. Much evil has arisen from perusing detached parts of scripture, without attending to the connection; we have ever considered this text as referring particularly to the conduct of the Pharisees, who attributed the miracles of our Saviour to the spirit of the Devil; and those infidels who attribute the work of God to a spirit of fanaticism among the people, or some infernal delusion. When Christ restored the Demoniac to his right mind, "all the people were amazed, and said, is not this the son of David? But when the pharisees saw it, they said, this fellow doth not cast out devils but by Belzebub, the prince of the Devils." This saying of the Pharisees evidently gave rise to the following, "Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." We should think that every intelligent man, who reads the gospel in connection, with prayer and diligence, would readily see the occasion to which this text refers, and would no longer perplex himself with doubts concerning it. The door of salvation is open for all believers; Jesus stands ready to welcome them to his Father's kingdom, and it is the fault of every one, if he do not inherit it. The humble contrite sinner of what description soever, if he earnestly repent of his sin, and do works meet for repentance, may rest assured that God will begin, carry on, and perfect that good work in his soul by which he will ultimately obtain everlasting life.

We are happy to find that our views accord with those of that celebrated Commentator, Dr. Adam Clarke, on the above subject; but we are far from believing that his remarks favour *universalism*, as the editor of the Christian Intelligencer, a paper devoted to that doctrine, attempts to make us believe.

The Dr. says, "On repentance mercy might be extended to the soul, and every sin may be repented of under the gospel dispensation." Here is no difference of opinion, we all perfectly agree. But what, we ask, is to become of those who die in their sins, unrepented of? can they inherit eternal life, consistent with the gospel dispensation? Has the Dr. a word on this subject? Certainly not. His good sense, his moral feeling and above all his piety, would forever deter him from advancing an idea of the kind. Could any one attribute to him the dangerous and demoralizing sentiment, that the profane swearer, the murderer, the adulterer, the blasphemer, were on an equal footing and equally entitled to a seat in heaven, while they remain impenitent, with those humble believers, who have prayerfully and watchfully attempted to discharge their duty to God, their neighbor and themselves? Such an abominable doctrine, we are persuaded, never entered the mind of Dr. Clarke, and those who would feign be-

lieve the contrary, greatly misinterpret his meaning, whether ignorantly or wilfully, is not for us to say. He who judgeth the heart is the best commentator, and with Him we leave them. Our readers will examine and judge for themselves, by the following extract from the Commentary.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son man it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.—Matt. xii. 31-32.

All manner of blasphemy.—injurious or impious speaking—making and deriding speech.

But the blasphemy against the Holy Ghost, &c.—Even personal reproaches, revilings against Christ were remissible; but blasphemy or impious speaking against the Holy Spirit was to have no forgiveness; i. e. when the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the spirit of God. That this and nothing else, is the sin against the Holy Spirit, is evident from the connection in this place, and more particularly from Mark xi. 28-30. "Because they said, He hath an unclean spirit." Here the matter is made clear beyond the smallest doubt—the unpardonable sin, as some term it, is neither less nor more, than ascribing the miracles Christ wrought by the power of God, to the spirit of the devil. Many sincere people have been grievously troubled with apprehensions, that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ, ever can commit this sin; therefore let no man's heart fail because of it, from henceforth and forever, Amen.

Neither in this world, neither in the world to come.—Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor in that which is to come, (viz. the Christian)—*Olam-ha-les*, the world to come, is a constant phrase for the times of the Messiah, by the Jewish writers. The sin here spoken of by our Lord, ranks high in the catalogue of *presumptuous sins* for which there was no forgiveness under the Mosaic dispensation.—See Num. xv. 30, 31—xxv. 31. Lev. xx. 10. 1 Sam. xi. 26 When our Lord says, that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John i. 7, called there the *sin unto death*: i. e. a sin that was to be punished by the death of the body; while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repentance mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation.

FOR ZION'S HERALD.

On the Impropriety of Long Prayers.

Mr. Editor.

My mind of late has been very much exercised with respect to public prayer. I have ever been opposed to long prayers, as disagreeable to persons, in general; if it be so, they cannot be profitable and what is not profitable, ought not to be practised. God does not require of us long prayers either in private or public, nor does the scripture, any where speak in favor of it. There are many excellent treatises on the subject, but I know of none which have examined the scriptures to ascertain the form and style of prayer, except those who have had an eye to some particular mode of worship, and of course their authors wrote from prejudice. Many examples are recorded in the sacred scriptures, we may reasonably suppose, for our imitation. The longest prayer we find on record was offered by the Levites in the days of Nehemiah; Chapt. 9, verse 5-38.—This prayer may be distinctly pronounced in eight or ten minutes. Solomon's at the dedication of the temple was a little shorter 1 Kings Chap. 8 verse 22-53. There are a number only four minutes, and a greater number only from two seconds to one minute in length. That most appropriate and beautiful prayer offered by the Apostles, when one of their number was selected to

fill the place of Judas might be repeated in less than a minute. Why should we devote so much from the practice of the old and new testament saint?

Many persons find it inconvenient to unite in the prayers of some persons because they cannot for the great length of time, that the prayer continues keep their minds intent on the subject. Wandering thoughts are apt to arise which destroy the solemnity and cause us to forget the duties in which we are engaged. I would not undertake to say that the length of the prayer was the only cause of these feelings; there are others, such as the depravity of the human heart, the temptations of Satan, and the cares of the world: but it would not be too much to say the length of the prayers is one of the greatest.

When we unite with our brethren in prayer our minds should be fixed upon each petition, or we cannot be said to unite.—Many people fall into a great mistake, by supposing that when they engage in this duty they must pray for many and almost every thing that chance to enter their minds at that time, and those who can pray half an hour, are said to have the gift of prayer.—I regret that a duty so important, a privilege so valuable should be rendered tedious and irksome by continuing it to an improper length. Let us have the impression that a brother will pray short and we shall profit by it, on the contrary if we expect he will be lengthy we shall have but little disposition to follow him.

Long prayers are certainly unscriptural. Christ says of the Pharisees, that they make long prayers and shall receive the greater damnation. The opinion of the Heathen was that they should be heard for their much speaking, Jesus informs his disciples of this and exhorts them not to use vain repetitions. "The best manner of praying, says Luther, is to make only a few words, but such as contain a deep sense, the fewer the words, the better the prayer; few words and much sense is Christian, many words and little sense is Heathenish." Perhaps when the mind is engaged alone in the closet, the difficulty may not be so great; but I conceive it to be very great when we are united in prayer with one another. Some may, perhaps say "the writer is not devotional himself, which is the cause of these objections." To this, I answer, that however this may be, we cannot judge of the devotion of another by his praying, long or short. Will any one dare to say that a man is not devout because he does not pray twenty minutes or half an hour? Was not Solomon devout at the dedication of the temple? Were not the Disciples devout when they prayed for boldness &c, that they might speak God's word? Acts chap. 4, v. 24-30 Was not Stephen devout when he prayed under the shower of stones? Let us adopt the practice of short prayers, and strive for a spirit of devotion, and our prayer meetings will be attended with much pleasure and profit.

J. M.

FOR ZION'S HERALD.

Memoir of Mrs. Sally Pierce, consort of Rev. Thomas C. Pierce, whose death was announced in the Herald some weeks since.

The deceased was the second daughter of Bradford Kinney, Esq. of Plainfield, Vt.—Her religious character commenced at an early age. In the year of our Lord 1810, she made a public profession of religion, by joining herself to the church of God. Since that time she has adorned the doctrine of God our Saviour, by a well ordered and godly conversation.

Before her marriage with Mr. Pierce, her leisure time was employed in visiting the widow and fatherless; in which employment, from the benevolence of her heart and the graces of the divine spirit, of which she was so eminently possessed, she was peculiarly qualified to be useful. She was a dutiful child, a tender sister, an affectionate wife, a kind and indulgent parent. Her ability in conducting domestic concerns was above mediocrity. Her education and turn of mind appears to have been wisely ordered for the situation in life, she in providence was called to fill, and her prudence and economy seemed suited to the limited resources of a Methodist preacher.

Her disposition to be amiable and condescending gained her friends, in every circuit and station she was permitted to be in, and her uniform piety obtained her the fellowship of all true Christians.

Mrs. Pierce was a Bible Christian. She worshipped God who is a spirit in a spiritual manner. The Bible was the guide of her faith, the man of her counsel. She had the liveliest views of the depravity of the human

heart, and her only hope of salvation rested in the merits of our Lord and Savior, Jesus Christ. This statement will appear evident, as her view of the subject, when it is known, that it was her particular request, that the foundation of a sermon, which she desired might be preached before her parents, should be, "This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners of whom I am chief."

The affliction that ended her mortal career was long and painful. It proved a pulmonary consumption. She endured the whole with the fortitude of a Christian. The former part of her illness was attended with alternate hopes and fears respecting its issue. The ties of a companion, the feelings of a parent, with the concern she ever felt for the precious cause of Christ, led her, during this season, to be at times importunate at the throne of grace, for the restoration of her health; but the latter part of her affliction was attended with great submission, and often was she favoured with peculiar raptures of joy.

The closing scene of her life was truly triumphant. When the cold hand of Death was feeling for her heart-strings, and a mortal pangs were on her cheek—while in the act of parting with her friends, she exclaimed Glory! and in broken accents, Glory! again.

She had been desired, if unable to speak, when she came to die, to lift her hand in token of victory in death. At length, when her tongue faltered, her trembling hand was seen to rise; nor did it fall till her eye was set in death.

Mrs. Pierce has left an afflicted husband, two helpless babes, two kind parents, five dear sisters, with many relatives, and many very dear Christian friends in this place as well as in others.

Mrs. P. was nearly 27 years of age—had been married five and a half years. She has, we trust, died the death of the righteous. May our last end be like hers.

Springfield, June 1823.

T. C. P.

[The following is the conclusion of a Sermon preached on the above mournful occasion.]

Death hath completed his work upon one of our friends and neighbours, and we are assembled to perform the last sad office of friendship.

The death of saints is precious in the sight of God, though it be grievous to man. By this he calls them home to participate in the joys he has prepared for them before the foundation of the world. The stroke which has deprived an affectionate husband of a companion, we trust has added a new member to the society of just men made perfect. With the character of the deceased, many of you are better acquainted than the preacher; I can only say, that in a short interview which I once had with her, she manifested an experimental knowledge of the great doctrines of the Bible, and seemed to draw all her consolation from them. "For her to live was Christ, and to die was gain." To eulogise the dead, can be of no service to them. Our friend, as we have been told manifested the faith and patience of the saints, while wasting away under the power of diseases and departed in the triumph of hope. To you my brother, this is a severe trial. Lover and friend hath God taken from you, and your acquaintance hath he put in darkness. But the consideration of her piety leaves a pleasing sensation upon your mind while you mourn over her untimely departure. We tender you our sympathy on this afflicting occasion, and would unite with you in prayer to God that it may work for you a far more exceeding and eternal weight of glory. The ministers of Christ need afflictions as well as others, and it would seem that to them they are the more necessary, that they may know by experience how to comfort those who mourn, and to bind up the broken hearted. Jesus himself was qualified for the office of intercessor by his afflictions. Wherefore he is a high priest who is touched with the feeling of our infirmities, because he was in all points tempted like as we are, yet without sin. He knows our frame, and is able to apply his consolations with success. We fully believe that you will set an example of cheerful submission to your people & that by beholding your acquiescence in the will of God they will take knowledge of you that have been with Jesus—Brother the time is short, and it remaineth that both they that have wives be as though they have none, and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that use this world, as not abusing it: for the fashion of this world passeth away." As ministers of the gospel, it behoves us to work while the day

lasts. If Jesus call for us, we ought through our afflictions to be given to that reflection on us in the day of our death. My brother, "wait, I say, on the sister here present, I am quite clear, that it is neither expedient, nor lawful for me to separate; and I never had the least inclination or temptation so to do. My affections for the Church is as strong as ever; and I clearly see my calling; which is, to live and to die in her communion. This therefore, I am determined to do, the Lord being my helper."

INS.

At Medford, yesterday, over the Convention of the Society of that town.

Ordained at Troy.

Rev. A. B. Read, of the Congregational church.

N

FOREIGN AFFAIRS.

DOU.

Portland, July

robbery and bank committed at Bangor, seems to be our public. As far as we are concerned, they are as last Sunday evening.

Gen. Richardson, Portland, and paid hundred dollars, in favor of Green.

He represented necessity for having ton that evening accordingly coming young man, who son, received gave directions sed to the credit of the

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lasts. If Jesus can be glorified in our sufferings, we ought to welcome them: If through our afflictions a careless sinner is called to reflection an additional lustre will be given to that crown which will be conferred on us in the day of Christ's appearing. Finally, brother, "wait on the Lord, he of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." The bereaved sister here present will accept our condolence on this occasion. It has been your happy privilege to watch around the bed of a relative, while she languished under the power of disease, and in a crowd of strangers, to comfort and cheer the hours which must otherwise have been more gloomy. We trust you have been strengthened in your own faith, by contemplating the trials of your sister. You have had a practical illustration of the power of divine grace to render the soul calm and resigned under the near views of death and eternity. May this lesson make such an impression upon your heart, as will not soon be effaced by intercourse with this world. Follow the faith of your departed sister, considering the end of her conversation, Jesus Christ, the same yesterday, to day and forever.

INSTALLED

At Medford, yesterday, Rev. Andrew Bigelow, over the Congregational Church and Society of that town.

Ordained at Troy, on Wednesday 2d inst. Rev. A. B. Read, as Pastor of the first Congregational church in that town.

NEWS:

FOREIGN AND DOMESTIC.

DOUBLE FRAUD.

Portland, July 1.—A daring act of mail robbery and bank robbery has lately been committed at Bath and this town, which it seems to be our duty to lay before the public. As far as we have learnt the particulars, they are as follows. A fortnight ago last Sunday evening, a young man called on Gen. Richardson, Cashier of the Bank of Portland, and presented a draft of fifteen hundred dollars, drawn by Hon. Daniel Rose, in favor of Green and Foster, of Thomaston. He represented that there was an urgent necessity for having the money mailed for Boston that evening, and General Richardson accordingly consented to pay it over. The young man, who assumed the name of Robinson, received eleven hundred dollars, and gave directions for the remainder to be passed to the credit of Green and Foster of Thomaston. Several days afterwards a bundle was received by mail at the post office in this town, directed to the Cashier of the Bank of Portland, containing seven hundred and ninety dollars, without any post mark, and barely the names of Green and Foster on the inner wrapper. The Cashier, supposing there had been some mistake, laid it aside to wait for further orders. He soon after received a letter from Green and Foster, of Thomaston, stating that they had forwarded by mail to a partner in Boston, a draft of fifteen hundred dollars on the Bank of Portland, that it had not been received at Boston, and requesting the payment to be stopped. An inquiry was then made, and it was ascertained that a young man by the name of Robert Lambert, a student at law in Bath, was in this town the evening the draft was presented. Gen. Richardson immediately repaired to Bath, found Lambert and recognized him to be the person who presented the draft. After sternly charging him with it for some time, he confessed the fact. A warrant was issued and an examination took place before several magistrates, when the facts were clearly proved, and Lambert was laid under bonds of five hundred dollars, to make his appearance for trial before the Supreme Court at Wiscasset. What communication he had with the post office, and how he obtained the draft, and returned a part of the money without post mark, we have not been informed. Young Lambert, a few years ago, was entered a student at Bowdoin College, but was removed from College a year or two afterwards on account of irregular habits. By this high-handed fraud he has brought a deep stain upon his character which will never be effaced, and inflicted a wound upon the feelings of a respectable circle of relatives and friends which will take a long time to heal.

From the Florence (Alab.) Gaz. June 7.
HORRID MURDER.

A cool and deliberate murder was perpetrated on Friday last in Franklin county, by a man of the name of Smithson; and Mr. Argile Taylor was the unfortunate victim.—A company assembled by invitation at Mr.

Taylor's daughters. Smithson came uninvited, but received every attention from Mr. Taylor, until he got intoxicated and became troublesome to the company. He was then admonished to behave himself, but to no effect. His conduct became intolerable and Mr. Taylor ordered him from his house. On the next day Mr. Taylor was overtaken by Smithson, some where near the plantation, and was accosted by him in an insolent manner, and ordered to stop. Smithson had a rifle in his hand. Taylor told him his conduct had been such as to determine him (Taylor) not to countenance him. Smithson then commenced abusing Taylor, when Taylor in moving onwards was ordered to stop or that he would be shot. Taylor turned round and discovered that Smithson had his rifle pointed at him and that he was in the act of shooting. Taylor made an effort to strike the rifle out of Smithson's hands, but before he could do so, the rifle was discharged and the lead lodged in Mr. T's body.

Benjamin Willis, Esq. has arrived in this City, after having made a tour to Europe; and also, his brother-in-law, the Rev. Wm. McKinstry. The latter gentleman has been absent 47 years from this place.

Yesterday morn. at a very early hour, a desperate madman created considerable confusion in a part of Hollidy street, where he attacked sundry houses, men, women, and children—he was armed with a large knife. Information of this dangerous and unfortunate intruder, having been lodged with our worthy and energetic Mayor, he immediately dispatched an officer in pursuit of the lunatic, who is now safely lodged in the Baltimore Hospital. The frantic man appears to be a stranger—he is of middle stature, and probably about 35 years of age—he wore a dark summer coat, drab pantaloons, and a black hat. It is hoped, should he have any relations or friends, that they will, without loss of time, apply for particulars at the Hospital. Balt. Tel.

The ship Georgianna, Cornick, in 44 days from Liverpool, arrived in Hampton Roads, states that on the 18th ult. he fell in with a fishing smack, belonging to Cherbourg, off the Scilly Islands, the captain of which informed him that a battle had been fought between the French and Spanish armies, in which the latter were victorious.

The pirate who was taken in the sch. Pilot lately arrived at Norfolk, jumped overboard off Craney island on the night of the 22d ult. It was supposed he had perished: but he succeeded in reaching the shore and was retaken the next day.

A good City Council.—It having been represented, that there were many females of abandoned character residing at the North End, (Boston,) who have no settlement here and whose conduct has been the source of great complaint among the respectable inhabitants, in the neighborhood which they infest, a special meeting of the Council was held on Wednesday, last week, when the examination of 6 of these characters was taken. An order was made for their departure, and we are pleased with the information that on Thursday morning all of them, together with some of their associates, after whom the police officers were on the watch, left the city. Recorder.

NEW LAW SCHOOL.

At Northampton, Judge How and Mr. Mills, propose opening a law school the present season. The reputation of these gentlemen; and the delightful society and scenery of Northampton; and the great progress of our country in the character of its preparatory schools for the different professions, insure its success.

New Classical School at Northampton.

M. Bancroft, with an associate, proposes opening this school the present season, for the instruction of boys from 10 years old and upwards, in the higher branches of education. The school to be formed and conducted after the model of the German Schools: Sheperd's Hill, near Northampton, has been selected as the place of instruction, and if the characters of the teachers correspond in elegance with the scenery around them, it will be a good school for young minds.

Another Presidential Candidate.—A serious attempt seems making in Virginia to get up Nathaniel Macon of North Carolina, as a candidate for the Presidency.

New Hampshire Legislature.

The Committee of the Legislature appointed to examine the state of the Banks, report, that the Banks of Portsmouth, Concord,

Cheshire, Stradford, New Hampshire, New Hampshire Union, Rockingham, Exeter, are solvent, and that there is a balance against the Grafton Bank of \$2868. The Committee are of opinion, that the public are safe in regard to them all, not excepting Grafton.

Deaf and Dumb.—Mr. Keith from the Committee on Education, reported a resolve appropriating \$1000 to be expended by the Governor, for the education of Deaf and dumb Children in the Asylum at Hartford Con.

A Savings Bank in Portsmouth, has been incorporated by N. Hampshire Legislature during the last session.

Mr. Jesse Symonds, of the village of Lewiston, in a fit of delirium, lately threw himself into the river, and in a few moments, and before life was extinct, was precipitated over Niagara Falls and lost his life.

NEW POSTMASTER GENERAL.

From the Trenton True American.

Judge McLean is by profession a lawyer, a man of strong and active mind, in the prime of life, and may be expected to infuse as much vigor into every branch of the Post Office Department as it is susceptible of.

Imprisonment for debt has been abolished in Kentucky, South Carolina and Louisiana.

The steam saw mills of Henry Gunnison, fifteen miles from Mobile, were destroyed by fire on the night of the 21st of May.—It is hardly necessary for us to add, that the conflagration was the work of an incendiary. Fires now-a-days never result from accident or carelessness.

AFFLICTING ACCIDENT.

On Friday evening last, during the brilliant exhibition of fireworks, on Washington Square, prepared in honor of our National Jubilee, a disastrous event occurred, which marred the pleasures inspired by the occasion,—and has spread gloom over the town. When the exhibition was about half completed, over 300 rockets which were in a chest under the stage, were accidentally set fire to, and being in a horizontal position, many of them took a direction immediately towards the immense assemblage of spectators, spreading terror, alarm and confusion among them, and melancholy to add, wounding and maiming about thirty persons,—several of them dangerously,—and three of whom have since died. The scene was truly awful.—A large area around the stage appeared to be entirely enveloped in flames—a part of the rockets taking a more elevated direction, passed near the heads of the crowd, the fiery fragments of the rockets falling profusely among them—and besides the persons seriously injured, a great number had their clothes burnt, or lost their hats, shoes, &c. and several were thrown down in the confusion, and trampled upon. It was a fortunate circumstance that about 100 of the largest and most dangerous rockets exploded without doing any material injury. Had they taken a direction among the spectators, the destruction must have been immense, *Salm. pa.*

A letter from Lausanne, May 4, is published in the Brussels papers of the 16th, in which the writer states that he fears he shall be obliged to quit that town, as *Austria and Russia have caused an application to be made to the Cantons for the passage of an army through that country.* The news of the attempt of Russia, to assert, upon an American vessel, the extraordinary claim advanced by that government relative to the north west coast of America, had reached London, and had produced some excitement. The tone of the British government is decided. *They will neither submit to the claim, nor to the principle of national maritime law attempted to be established.* The protest under the administration of the late Marquis of Londonderry, had been repeated at the Congress of Verona; & negotiation are still pending and in activity, at the Court of St. Petersburg.

MARRIED.

In this city, by the Rev. Mr. Palfrey, Mr. Stephen P. Fuller to Miss Mary E. N. Grif. fith, both of this city.

By the Rev. Mr. Hedding, Mr. Jacob Hendley to Mrs. Mary Lynn—Mr. Samuel Fowler to Mrs. Bathsheba Hull.

In Charlton, last evening, Mr. James Riley merchant of Roxbury, to Miss Avis Gorton, of C.

In Salem, Colonel Francis Peabody to Miss Martha Endicott, daughter of Samuel E. Esq.

In Cambridgeport, on Thursday evening last by the Rev Thomas Whittemore, Mr. Richard Blanchard, of Boston, to Miss Eliza Mason, of C.

In Edgartown, Mr. Matthew Pease, of Nantucket, to Miss Sally, N. Pease of E. In Hanson, Mr. John Willet, Jr. to Miss Betsey Tubbs.

RELIGIOUS BOOKS.

AMONG the means employed, in this day of gospel-light, for the diffusion of Christian principles, the circulation of religious books is not the smallest; for such books not only tend to edify the people of God, but many others are lead to read the great things of the kingdom of Christ, who have but little opportunity to hear the word preached, or who will not embrace that opportunity when they have it.

Impressed with these ideas, the Methodist Connexion have formed an establishment, located at New York, for publishing religious books, which are spread through all parts of the U. States, and sold in every place at the N. Y. prices.

As the profits of these books are applied to religious purposes, the preachers take upon themselves the care and labor of selling them.

The following books are for sale by E. HEDDING, at No. 15, Friend street.

| | |
|--|---------|
| Quarto Bibles | \$ 5 00 |
| Benson's Commentary on the Bible; coming out in about 30 numbers | |
| \$ 1 per number | 30 00 |
| Methodist Hymn book 24mo. | 75 |
| do. do. 12mo. | |
| Calf extra. | 2 00 |
| Benson's Hymns, for children | 25 |
| Life of Mrs. Fletcher | 1 25 |
| Fletcher & Benson, on the Divinity of Christ | 1 25 |
| Life of Rev. Wm. Bramwill, | 1 00 |
| Memoir of Rev. Jesse Lee, | 1 00 |
| do. of H. Longden, | 50 |
| Life of Lady Maxwell, 2 vols. | 2 00 |
| Universal Restoration Refuted, by D. Isaac | 75 |
| Martindale's Dictionary of the Bible, | 3 50 |
| Wesley's Notes on the New Testament, | 3 00 |
| Simpson's Deity of Christ, | 2 41 |
| Law's Serious Call, | 75 |
| Watson's Observations on Southey's Life of Wesley, | 75 |
| Saints Rest, | 1 00 |
| Wesley's Sermons, 3 vols. | 7 00 |
| Fletcher's Checks, 4 vols. | 7 50 |
| do. Appeal, | 75 |
| Wood's Dictionary of the Bible, | 5 00 |
| Horneck on Consideration, | 87 1-2 |
| Errors of Hopkisionism, | 1 25 |
| Memoir of Rev. Samuel Bacon, A. M. | 1 50 |
| Bishop Asbury's Journal | 5 50 |
| Benson's Sermons | 2 00 |
| Moshim's Ecclesiastical Hist. 4 vols. | 12 00 |
| Memoirs of Mrs. Cooper | 62 1-2 |
| Christian Pattern | 37 1-2 |
| Sellon's Arguments | 50 |
| Wesley's Testament | 1 00 |
| Nelson's Journal | 37 1-2 |
| Preachers Manuel, | 0 75. |
| Hervey's Meditations, | 87 1-2. |
| Smith Vindicated, | 31 |
| Life of Hester Ann Rogers, | 75. |
| Oliver's Refutation, | 31. |
| Address to Seekers of Salvation, by Rev. J. Fletcher | 12 1-2. |
| Life and Death of two young Ladies contrasted, | 12 1-2. |
| Father's Advice, | 6. |
| Essays on Secret Prayer, | 6. |
| Dr. A. Clarke's Sermon on Salvation by Faith, | 12 1 2. |
| Vindication of St. Paul, | 12 1-2. |
| Dr. Cooke's Sermon on the Godhead of Christ, | 6. |
| Bennet's Sermon, | 12 1-2. |
| Kean's Sermon on the Divinity of Christ | 183-4. |
| Methodist Magazine 12 1-2 per number, by the year, | 1 50. |
| Other Commentaries on the Bible, and many other religious books can be obtained from New-York, for any who wish for them. The subscribers for the Magazine are informed that the No. for June has arrived, and those who have not received all the numbers previously due, are desired to send for them. | |
| The Subscribers for Benson's Commentary, are also informed, that the 11th number has arrived. | |

Book and Job Printing.

MOORE & PROWSE, RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the MECHANICS' JOURNAL and of ZION'S HERALD, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner. All orders faithfully executed—the smallest favor gratefully acknowledged.

POETRY.

[The following lines are from a respected correspondent, from whom we have received many excellent pieces; the lines are deficient in measure, and we know not upon what principle the author constructed them; he undoubtedly has his reasons for requesting their insertion, and it is our intention to comply with the wishes of our correspondents, whenever we can consistently do it; but we think his Muse was not very propitious in this instance.]

FOR ZION'S HERALD.

A hymn composed for the consolation of a wife, who indulged great anxiety for the safe return of her husband.

The Lord of earth and sky,
My great preserver is;
Why should I fear when danger's nigh?
He rules the earth and seas.

He makes the wind to blow,
The billows he doth raise;
'Tis time for me his will to do,
All nature him obeys.

The sea obeys the Lord,
The storm he governs too;
No wave flows of its own accord,
But pays obedience due.

Then hush my troubled breast,
Jehovah cannot err;
Safe in his hands my all I rest,
His will to mine prefer.

O Lord I look to thee,
Help me in thee to trust;
My life, my friend keep them and me,
Remember we are dust.

My nature, Lord, would fail,
When pressed down with care;
But then, let grace in me prevail,
Then hear the feeblest pray'r.

When life's hard voyage o'er
O bring me safe to land;
Bring me to that celestial shore,
To reign at thy right hand.

My friends there may I meet,
None be missing there;
But each in welcome mansions greet,
Eternal Union share.

Then hush, my friend, adore the hand
That gave the loving bosom friend.
Resign thy friend to heaven's unerring care
To meet him at the bar of God prepare.

FOR ZION'S HERALD.

ACROSTIC.

Christ the Saviour of mankind,
Heals the broken heart and mind;
Renders ev'ry blessing dear,
Is, when call'd, forever near:
Sinners are thro' him forgiv'n,
Tak'n from earth they sore to hear'n.

Thro' the short space of thirty years,
He took on him life's ills and cares,
Endow'd with grace knew not its fears.

Such was Christ—for all he died,
Against our sins he often sighed.
Virtue gladden'd—vice dismay'd—
His forgiv'n—death was stay'd.
Oh! rejoice, mankind is free!
Under Christ we glad shall be:
Reaching skies we him shall see.

Let those self-tortured souls who only know
To shut their eyes on bliss and gaze on woe,
Tax with injustice Him who placed them
here,

And name this stage of being misery's sphere;
Complain they are unblest'd, they know not
why,

And say life's only blessing is to die;
Let them of self-inflicted woe complain—
I will not join their impious murmur'ing strain.
Let me be just and give to life its due;
It hath its pains, but hath its pleasures too;
To feel the spirit's life within us glow;
To feel its deathless power, and more to
know;

When from its present habitation flown,
'Twill travel realms of being yet unknown,
Can well repay for all the pain we bear,
Why then should even misery despair?
Can such thing be as being's weariness?
Being itself when full of pain is bliss:
O why then of life's miseries complain?
Give me its pleasures, and I'll bear its pain.

ASAPH.

SONNET.

The tempest wild frowns on the flowers of
spring,
And rude destruction rides the swelling blast.
Why shrinks the sinner from the storm aghast?
JEHOVAH rushes on the wilwind's wing—

—The ocean sleeps. The storm has
hurried past,
And in its stead are breezes whispering.
What lights with joy the Christian's cheer-
ful eye,
Which upward now in thankfulness is cast?
Lo! as the dark'ning tempests swiftly fly,
JEHOVAH smiles in yonder azure sky.

MISCELLANY.

Suttee, or Self-Immolation of a Hindoo
Widow.

The following account of one of these
dreadful sacrifices is extracted from the let-
ter of an English Officer, who superintended
the ceremony he describes:—

"Burdwan, Oct. 18, 1822.—In my present
situation it falls to my lot to preside over the
execution of criminals, and also over those
horrible exhibitions peculiar to the country,
of a widow burning herself on the funeral
pile of her husband; and as the authentic ac-
count of such a scene may be interesting, I
send you a short description of a suttee at
which I was lately present in my new char-
acter of presiding officer. The day before
it took place, as is customary, a report came
from the police of the widow's intention to
burn herself if the magistrate gave her per-
mission. On the principle of religious toler-
ation this is always given; the magistrate
is allowed to argue and endeavor to dissuade
the woman from her purpose, but cannot ab-
solutely forbid it, unless under certain cir-
cumstances, such as when it is not perfectly
voluntary on her part. Myself and several
friends went to her house and did all we
could to turn her from her design, but she
answered only by quoting her Bible, in
which she observed, it is written 'The wi-
dow who burneth herself with her husband's
body enjoys happiness with him in Heaven.'
Having thus failed in our entreaties, which
are indeed usually to no purpose, we order-
ed a guard to watch and take care that she
had no opium or intoxicating drugs given
her, and that she went to her death in her
senses, at least as much so as she could be
under the influence of such extraordinary
fanaticism. The next morning at day-break
we proceeded to the ground appropriated to
the ceremony, where the woman had just
arrived in a rude sort of car carried on men's
shoulders, accompanied by the barbarous
music of her country. She seemed quite
unconcerned at the preparations for the hor-
rid sacrifice she was about to perform. For
my part, when I looked at the pile on which
lay her husband's dead body, the faggots,
her nearest relations with fire-brands light-
ing the pile, the victim dressed and adorn-
ed with flowers, the whole scene appeared
to me as a frightful vision: I could hardly
persuade myself of its reality. I spoke to
her once more (being a high-caste woman she
spoke the Hindoostane language); represent-
ed to her the horrible death she was about
to suffer, and the long time she must contin-
ue in the most dreadful agony. I urged to
her that it was no sudden or easy death by
which she was to reach Paradise, but a pro-
tracted course of torture. She heard me out
with calmness, thanked me for my intentions,
which she admitted were good, but again re-
peated her intention so decidedly as to pre-
clude any hope of saving her. I felt her pulse,
and it was far calmer than my own at the
moment I am writing. Mrs. E. (of whom I
have often made honourable mention) think-
ing her persuasions, as one of her own sex
might avail, then went up to the wretched
victim, and in the most earnest manner tried
to dissuade her. She offered her a pension
for life, and an honourable asylum in the
Company's territories. Among other induc-
ements, intending it probably as an appeal to
female vanity, Mrs. E. said she should be made
a lady of, and have a palanquin to ride; she
immediately answered, pointing to the pile,
'ce humara palkee hy—that is my palan-
quin.' The victim then performed various
ceremonies, and prepared herself to jump on
the pile, which was blazing to receive her.
The flames had risen to a great height, and
they were feeding them with tar and faggot,
—I then addressed her for the last time; and
told her no force should be used to keep her
on the fire, but conjured her if her resolu-
tion failed, to jump out and run to me; that
I was surrounded by my police men, and
that I would bear her away from her cruel
relations to a place of safety, where they
would never see her more. Her resolution
was not to be shaken. She then distributed
flowers and sweetmeats, gave me a piece of
her dress, and having danced three times
round the pile, threw herself in. At that
moment the people shouted, the drums and
native music struck up, and if she uttered
any cries I heard them not. She resolutely

sat in the fire, apparently alive, for two or
three minutes, but moved only her hands
occasionally. Such is the description of a
dreadful act that takes place every day."

On the Excuses of the irreligious.

The excuse which is most frequently of-
fered by those who neglect religion is, that
time is wanted for the duties of it. The
calls of business, the press of occupation, the
cares of life will not suffer me, says one, to
give that time to the duties of piety, which
otherwise I would gladly bestow. Say you
this without a blush? You have no time,
then, for the especial service of that great
Being, whose goodness alone has drawn out
to its present length your cobweb thread of
life; whose care alone has continued you in
possession of that unseen property, which
you call your time. You have no time then
to devote to that great Being, on whose ex-
istence the existence of the universe de-
pends; a Being so great that if his attention
could for an instant be diverted, you fall
never again to rise; if his promise should
fail, your hopes, your expectations vanish
into air; if his power should be weakened,
man, angel, nature perishes.

But this excuse is founded on a most er-
roneous conception of the nature of religion.
It is supposed to be something, which inter-
rupts business, which wastes time, and in-
terferes with all the pleasant and profitable
pursuits of life. It is supposed to be some-
thing which must be practised apart from
every thing else, a distinct profession, a pec-
uliar occupation. The means of religion,
meditation, reading and prayer, will, and
ought, indeed, to occupy distinct portions of
our time. But religion itself demands not
distinct hours. Religion will attend you
not as a troublesome, but as a pleasant and
useful companion in every proper place, and
every temperate occupation of life. It will
follow you to the warehouse or to the office;
it will retreat with you to the country; it
will dwell with you in town; it will cross
the seas, or travel over mountains, or remain
with you at home. Without your consent,
it will not desert you in prosperity, or forget
you in adversity. It will grow up with you
in youth, and grow old with you in age; it
will attend you with peculiar pleasure to
the hovels of the poor, or the chamber of
the sick; it will retire with you to your closet,
and watch by your bed, or walk with
you in glad union to the house of God; it
will follow you beyond the confines of the
world, and dwell with you in heaven forev-
er, as its native residence.

Again, it is said, religion is dull, unsocial,
uncharitable, enthusiastic, a damper of hu-
man joy, a morose intruder upon human plea-
sure. If this be the character of religion it
is surely the very reverse of what we
should suppose it to be, and the reverse
indeed of what it ought to be. Perhaps,
in your distorted vision, you have mis-
taken sobriety for dullness, equanimity for
moroseness, disinclination to bad company
for aversion to society, abhorrence of vice
for uncharitableness, and piety for enthusi-
asm. No doubt, at the table of boisterous
intemperance, religion, if she were admitted
as a guest, would wear a very dull counte-
nance. In a revel of debauchery, and a-
midst the brisk interchange of profanity and
folly, religion might appear indeed a dumb,
unsocial intruder, ignorant of the rhetoric of
oaths and the ornaments of obscenity. These
are scenes, it must be acknowledged, of
what is falsely called pleasure, in which re-
ligion, if embodied and introduced, would be
as unwelcome a guest, as the emblematic
coffin, which the Egyptians used to introduce
in the midst of their entertainments. From
such instances, however, to accuse religion
of being unfriendly to the enjoyments of life,
is as absurd as to interpret unfavourably the
silence of a foreigner, who understands not
a word of our language. But as long as in-
temperance is not pleasure, as long as pro-
faneness, impurity or scandal is not wit, as
long as excess is not the perfection of mirth,
as long as selfishness is not the surest enjoy-
ment, and as long as gratitude, love, rever-
ence and resignation are not superstitious
affections, so long religion lays not an icy
hand on the true joys of life. Without her
all other pleasures become tasteless, and at
last painful. To explain to you, indeed,
how much she exalts, purifies and prolongs
the pleasures of sense and imagination, and
what peculiar sources of consolation, cheer-
fulness and contentment she opens to herself,
would lead us at present into too wide a
range.

Buckminster's Sermons.

Let your first lesson to your children be
obedience, the second may be what you please.

From the Youth's Guardian,
A SOLEMN THOUGHT.

"Dust thou art and unto dust thou shalt return."
MR. EDITOR.—In passing up Wall street
the other day, as I came opposite the Pres-
byterian meeting house, my attention was
suddenly arrested by an unusual noise pro-
ceeding from the burial ground. I cast my
eyes over the railing when a spectacle pre-
sented itself truly solemn and awful. I saw
an opening into a vault from which a person
was throwing up rotten and crumbling pic-
ces of board. These, I was informed, were
the remains of coffins which had, thirty years
ago, inclosed human bodies. Not only the
muscles and other soft parts, but the very
bones had completely dissolved and mixed
with their mother earth. A single trace or
vestige of the original form could not be
seen. I here saw literally fulfilled that de-
claration of Jehovah so indelibly stamped up-
on every man, *dust thou art, and unto dust thou
shalt return*. The impressions made at this
time I am unable to describe. A voice from
the tombs appeared to sound in my ears,
'prepare to meet thy God. In a few years this
will be thy case, even all this generation.—
The immortal spirits which were once cover-
ed with this dust are now in eternity. They
were once as we are now, engaged in the
active scenes of life, full of hope, fear, the
cares and anxieties of this life; some no
doubt were following the maxims and fash-
ions of the world, while others were eage-
rly grasping after riches with little or no con-
cern for their souls; and some it is hoped
were laying up treasures in heaven which
they now enjoy.

"How lov'd, how valued once avails thee
not;
To whom related, or by whom begot,
A heap of dust alone remains of thee;
'Tis all thou art and all the proud shall
be."

LAZINESS.

Shameful my sloth, that hath put off my
night prayers till I am in bed: This lying
along is an improper posture for piety. In-
deed there is no position of our body but
some good man in scripture hath before a-
dopted in prayer. Tlie Publican standing;
Job sitting; Hezekiah lying on his bed; Eli-
jah with his face between his legs. But of all
postures, give me St. Paul's: "For this cause
I bow my knees to the Father of our Lord
Jesus Christ." Eph. iii. 14. Knees when
they can they must be bent.

Queen Mary granted to Henry Ratcliff,
Earl of Sussex, leave to wear a night-cap in
her majesty's presence, counted a great fa-
vour, because of his infirmities. I know, in
case of necessity, God would graciously ac-
cept my devotion, bound down in a sick
dressing; but now, whilst I am in perfect
health, it is inexcusable.

The Counsel of Benjamin,
ON THE CHOICE OF A WIFE.

Beware of that glittering eye, that gig-
gling laughter, and bewitching conversation
—that sparkling drapery and theatrical ges-
ture, which attracts the whole attention of
the promenade.

That young lady is insincere, for coquetry
is deliberate insincerity. Those charms are
not natural, but borrowed. They will be
worn only until her victim is subdued, and
firmly reduced within her power.—They are
the artillery of artificial love, and need not
be discharged after she has made a conquest.
No woman was ever yet seen striving to de-
light her husband by bursts of vain pleasan-
try, or excite his admiration by extrava-
gance of dress or exposure of her person.

Avoid these artificial fascinating damsels.
They will assuredly grow insipid; and, if
they remain faithful to their marriage vow,
their continuance will in general, be owing,
not to a principle of virtue, but a fear of ex-
posure.

It is only the candid, cheerful, con-
templative, plain dressing, unaffected fe-
male, that should be taken to the bosom,
and united with the fate of a discreet man.

AFFLICTIONS.

"Afflictions are as beneficial to the soul,
though not agreeable to the feelings, as med-
icine is to the body. Will any wise person
blame the physician, of approved skill, that
his prescriptions are unpalatable to the taste,
if he has reason to believe his life is in dan-
ger, and that they are intended to restore
him to health?"

Had our heavenly Father intended this
world for his children's portion, their ac-
commodations would be better, but they are
strangers and pilgrims travelling towards
their distant home. They must expect
'travellers fare,' and the mean entertain-
ment which they meet with by the way is
intended to make home more desirable, and
to urge them forward with greater speed.

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Rev. Mr. Summer
ed before the P
Paris, 16th Apr
S. Billing, one
Society.

My Lord—I
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